DOCUMENT RESUME

ED 041 687 24 RC 004 540

AUTHOR	Kabotie, Michael; And Others
TITLE	Community Background Reports: Second Mesa Day School; Hopi-Mishongnovi, Shipaulovi, Shungopavy Villages and Sunlight Baptist Mission. National Study of American Indian Education, Series I, No. 12, Final Report.
INSTITUTION	Chicago Univ., Ill.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C. Bureau of Research.
BUREAU NO	BR-8-0147
PUB DATE	70
CONTRACT	OEC-0-8-080147-2805
NOTE	22p.
EDRS PRICE	EDRS Price MF-$0.25 HC-$1.20
DESCRIPTORS	Adult Basic Education, Agencies, *American Indians, Attitudes, Bilingual Education, *Community Characteristics, Curriculum, *Education, *National Surveys, Preschool Programs, Rural Schools, *Socioeconomic Influences, Student Characteristics, Teachers
IDENTIFIERS	*Arizona, Hopi Indians

ABSTRACT

As part of the National Study of American Indian Education, this paper is a community and educational background report of the Hopi villages found on Second Mesa, Arizona. The report includes location and climate of the villages, village structure, population, economic factors, social and political structure, dress, transportation, and recent developments. The educational description includes the discussions of the physical plant, finance and administration, school staff, students, curriculum, new education programs, and school and community attitudes. (LS)

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BR-8-0147
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NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

USOE
PROJECT OEC-0-8-080147-2805

FINAL REPORT

Community Background Reports

Series I

No. 12 Second Mesa Day School; Hopi-Mishongnovi, Shipaulovi, Shungopavy Villages and Sunlight Baptist Mission

Michael Kabotie
Ned Anderson
John H. Chilcott

RL004540

NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

This Study was conducted in 1968-69-70 with the aid of a grant from the United States Office of Education, OEC-0-8-080147-2805.

The Final Report consists of five Series of Papers:

I. Community Backgrounds of Education in the Communities Which Have Been Studied.

II. The Education of Indians in Urban Centers.

III. Assorted Papers on Indian Education--mainly technical papers of a research nature.

IV. The Education of American Indians--Substantive Papers.

V. A Survey of the Education of American Indians

The Final Report Series will be available from the ERIC Document Reproduction Service after they have been announced in Research in Education. They will become available commencing in August, 1970, and the Series will be completed by the end of 1970.

HOPI SECOND MESA

The following is a report of three Hopi communities of Second Mesa, Mishongnovi, Shipaulovi, Shungopavy, the Sunlight Baptist Mission, and their relations to the Second Mesa Day School. This report is an attempt to describe the General Community Setting, the General School Setting, the School, and School-Community Relations.

Location and Climate

The three Second Mesa Hopi villages and Sunlight Baptist Mission from which the children who attend Second Mesa Day School come, are located in northeastern Arizona on the Black Mesa Plateau. All three Hopi villages are atop two sandstone mesas which extend out from the plateau into the semi-desert land. Average elevation for the mesa tops is about 6300 feet. Mishongnovi and Shipaulovi are atop the eastern mesa, westward across the valley is Shungopavy. Sunlight Mission is located at the foot of Mishongnovi village about a mile to the east (Map 1). Atop the mesa and north of the villages, juniper and pinon trees grow on the plateau's sandy soil. A variety of desert shrubs including salt bushes, mormon tea, greasewood and sage brushes grow on and below the mesas. Much further north is the Navajo Mountain massif. About sixty-five miles to the west are the San Francisco Peaks, a Mount Olympus to the Hopis. Volcanic cones border the southern horizon. There are no permanent flowing rivers or streams, only numerous arroyos that flow swiftly during sudden summer rain storms. The average rainfall is about twelve inches per year.

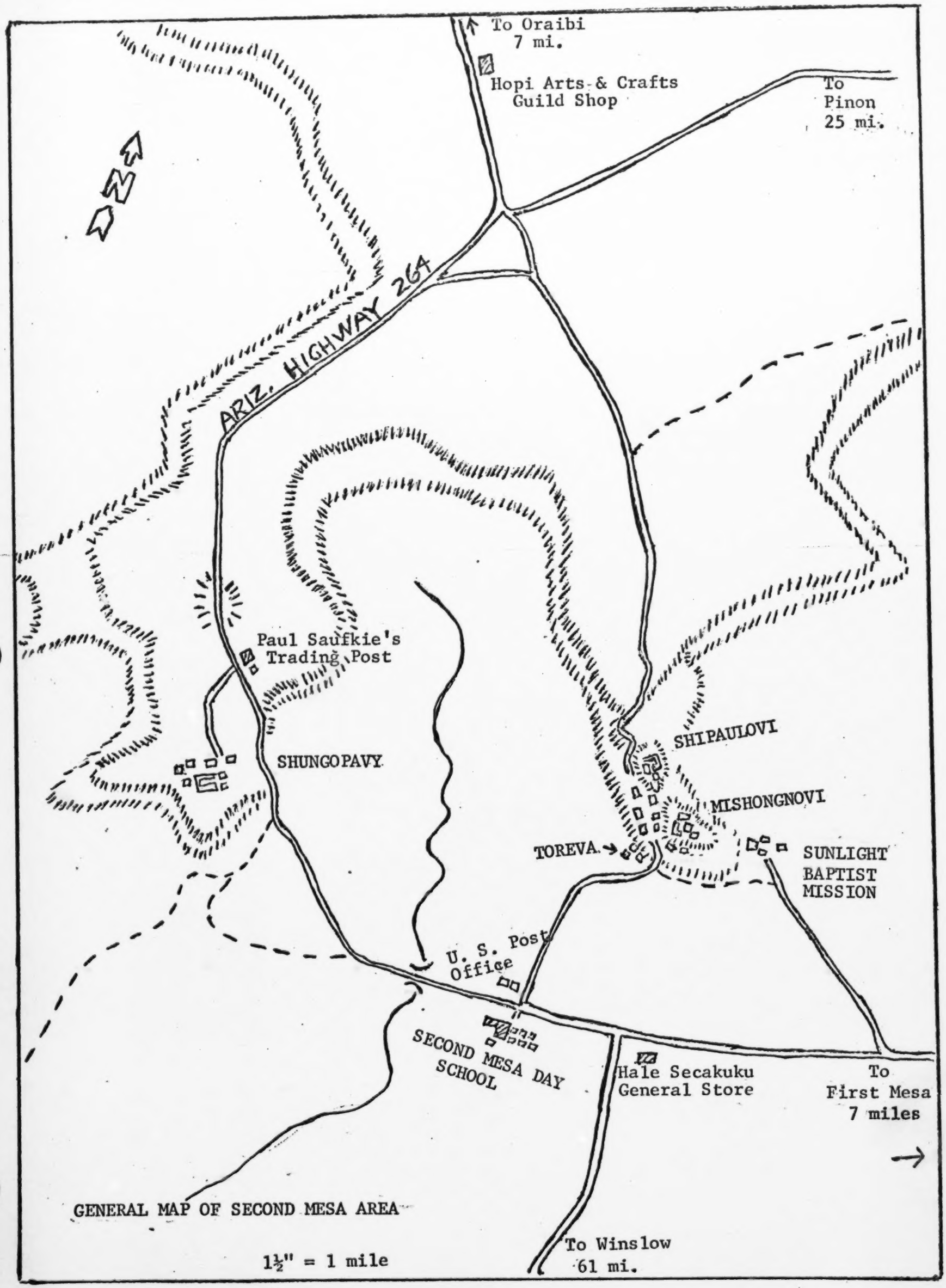
Village Structure

Hopi villages are built around dance plazas, the plaza being the older part of the village. Rows of connected apartment dwellings, some multi-storied, surround the plazas. Further from the plaza the dwellings are no longer connected nor multi-storied but still remain in rows. Dwellings most distant from the plaza are built individually and the row system collapses. Unlike the usual Hopi village plan, homes at Sunlight Mission are built along the road that winds through the small community. Here homes are individually built and not arranged on a street plan nor the Hopi row system.

Population

The Second Mesa communities have a combined population of 1161 Hopis. Non-Indian teachers and missionaries are not counted in the Hopi Tribal Census. Below is the population count for the individual communities:

Mishongnovi	307
Shipaulovi	164
Shungopavy	627
Sunlight Mission	63



GENERAL MAP OF SECOND MESA AREA

1½" = 1 mile

MAP 1

Number of households is listed below:

Mishongnovi	58
Shipaulovi	37
Shungopavy	88
Sunlight Mission	7

The average family-size for the Second Mesa is six members.

Eight non-Hopi Indians are married to Hopis and live in the Second Mesa communities. Shipaulovi has four non-Hopi Indian brides, two from other Pueblo Tribes, Isleta and Laguna; and two San Carlos Apache brides. In Mishongnovi one Navajo and one Paiute woman are married to Hopi men. Two Navajo men live in Shungopavy with their Hopi wives, and a Paiute woman and a Yavapai-Apache lady who is able to talk and understand conversational Hopi. Most of the non-Hopi Indians are socially accepted but cannot actively participate in Hopi Ceremonies, attending only as spectators.

Non-Indians who live in the Second Mesa area are the seven non-Indian teachers and their families who live at the Second Mesa Day School Complex and two Baptist Missionaries who live at Sunlight Baptist Mission. A Mexican-American man lives in Shungopavy with his Hopi wife. He is able to talk and comprehend some Hopi.

Economy

Traditionally the Second Mesa area had an horticultural economic base with maize or corn the predominant crop. Subsistence farming has been the practice, and will probably continue for reasons that lie deep in the culture, as well as for the practical reasons that water is scarce and the soil is not rich. Because dry-farming entails techniques of planting and cultivating that are different from techniques in commercial farming for which machines are developed, it is not practical for a Hopi farmer to invest in machinery except for some limited uses.

Generally, every family man maintains at least one field--and in most instances, he may maintain as many as four fields located diversely from each other on the notion that one of them might catch the early local showers that traverse the reservation. General rains in August may come too late--especially when it has been a poor spring.

Hopi religion teaches industry in the context of self-application to the land to yield its products for livelihood--and every man is expected to demonstrate this responsibility to his family. Most, if not all, Hopi men who are salaried or on substantial wages continue to maintain some farming. Wage-earning is fast becoming the economic base of the area, although there is still a high percentage of unemployment and large number of welfare cases (Table 1).

Table 1

EMPLOYMENT BY HOUSEHOLD HEAD

Village	Total N of Households	Permanently Employed	Part Time Unemployed	On Welfare	On Retirement Pension
Shungopavy	88	57%	23%	15%	5%
Mishongnovi	58	46%	26%	21%	7%
Shipaulovi	37	57%	22%	8%	13%
Sunlight Baptist Mission	7	71%		29%	

The Federal Government employs about 21% of the working force in the Second Mesa area, mostly as skilled laborers, engine mechanics, masons, carpenters and heavy equipment operators and as secretaries, cooks and janitors-bus drivers. BVD clothing manufacturer, located in Winslow, employs about 15% of the permanently employed as seamstresses and laborers. The Hopi Tribe employs about 10% of the working force as secretaries, bookkeepers and in administrative positions, Arizona Highway Department employs about 3% as maintenance crew on the highways and as heavy equipment operators. About 6% are self-employed as stockman and craftsman. Private Hopi enterprise employs a growing number of Hopis. As many as 20 are employed by Hopi business men. Their activities include the promotion of Indian Arts and Crafts, and the ownership of general stores, restaurants and automobile service stations. Some Hopis have achieved prominence and successful careers as artists.

Social Structure

Mishongnovi, Shipaulovi and Shungopavy villages are strong in their traditional socio-religious clan structure. The Bear and Kachina Clans are respected as the top clans. The other clans in the village hold their socio-religious positions accoring to what religious function they can provide or contribute. Two male members of Shipaulovi's influencial Bear Clan are considered by many to be affluent, Chief Joe Secakuku and brother Hale Secakuku are both aggressive businessmen. Joe Secakuku until a few years ago operated the Chief Joe's Indian Curios in Holbrook. Joe Secakuku is very active in promoting Indian Arts and Crafts at numerous Indian Fairs in the Southwest area.

Homes of the successful members of the Second Mesa communities differ very little from the rest of the populace. Most houses are flat-roofed with dirt yards, although those of the affluent and successful are usually larger and at the edge of the villages.

Political and Social Structure

Second Mesa has two rival political structures. One is the traditional governing system of theocracy or rule by the religious leaders under the leadership of the Kikmongwi, village chief and a member of the Bear Clan. The other political structure emerging is the democratic system or government by representation in which the Hopi Tribal Council acts as the legal and representative government of the Hopi in relation to the Federal Government and other outside agencies. There are also two political factions paralleling these structures, the Traditionalist and the Progressives.

The Traditionalist, composed of some of the religious leaders of some of the various Hopi Religious groups, does not recognize the Hopi Tribal Council as the legal and representative government of the Hopi, but instead sees it as a puppet of the Federal Government. Programs passed by the Tribal Council are not sanctioned and the Traditionalists have a loosely knit organization called the Hopi Independent Nation, composed of Hopi villages of Hotevilla, Mishongnovi, and Shungopavy. These villages have rejected representation in the Hopi Tribal Council. Nevertheless, some Traditionalists do support some of the programs sponsored by the Tribal Council.

The other political faction is labeled the Progressives, composed of men who regard the Tribal Council as the legal and representative government of the Hopi as a Tribe, and advocating the general economic development of the area.

Mishongnovi is the Traditionalist stronghold in the Second Mesa area. It does not have an elected community government and is not represented in the Tribal Council. Shungopavy is in a transitional position although the Traditionalists have successfully kept the village from being represented in the Hopi Tribal Council. Shungopavy's Progressive faction is equally as strong as the Traditionalist faction and is in the process of writing a village constitution separating elected community government from village religion.

Shipaulovi, although a religious colony of Shungopavy, is politically independent. The village does not have an elected community government but meets informally to set village policies and programs.

Mishongnovi, Shipaulovi, and Shungopavy villages retain a strong, traditional socio-religious clan structure. The Bear and Kachina Clans are respected as the top clans. The other clans hold their socio-religious positions accoring to the religious functions they perform or contribute.

Clothing

Clothing worn by residents of Second Mesa are about the same as non-Indians, much of it bearing the labels of J. C. Penney Company or BVD Manufacturers. Older Hopi men (over 50 years), laborers, and livestock owners all seem to wear clothing that is sturdy and loose fitting. The pants are cotton denims or work pants, shirts that button in the front or heavy sweat shirts. Shoes are the heavy construction shoes or cowboy boots.

Hopi men who are office workers or craftsmen prefer the casual styled cotton jeans, shirts that button in the front and pullovers. Shoes are low-cut loafers. Youngest of the male group are the students, high school and college, who favor cotton casuals and flannel dress casuals, button-down shirt collars and acrylic pullovers. No Hopi men wear Bermudas in the villages.

Older married women (over 50 years) almost always prefer to wear one-piece house dresses with hemlines about 4-5 inches below the knees. Cotton stockings are always worn by this age group. Cotton and wool sweaters are worn during the winter months, and this age group is the least concerned with outside fashions.

The next age group (25-40) wear one or two-piece cotton dresses with hemlines about one inch below the knees or even with the knees. Silk stockings or no stockings are worn by this age group. Slacks are worn while performing domestic chores, housecleaning, etc. No shorts are worn by this age group.

Women in the youngest age group (15-25 years) wear dresses and slacks at about the same frequency. The hemlines of the dresses are even or above the knees. Shorts are worn occasionally by this group in the villages although the very short shorts or the micro-mini dresses are not worn by this group, nor any of the female age groups mentioned above.

Transportation

The Second Mesa area has a total automobile population of 105 (pick-ups, cars and trucks). Tractors are not included in this count. Below is the number of automobiles in each village:

MISHONGNOVI has a total of 22 automobiles, 21 households own an automobile and one household owns 2 cars.

10 new pick-ups (not older than 4 years)	2 new cars
5 old pick-ups (older than 4 years)	5 old cars
15 pick-ups	7 cars

SHIPAULOVI has 37 households, 16 households own an automobile; 2 households have two cars and one household owns 3 cars. The total number of automobiles in the village is 18:

7 new pick-ups	3 new cars	1 new truck
3 old pick-ups	3 old cars	1 old truck
10 pick-ups	6 cars	2 trucks

SHUNGOPAVY with 88 households has 61 automobiles, 49 households owning an automobile; 8 households owning 2 cars and 1 household owning 4 cars:

35 new pick-ups	5 new cars	1 new truck
5 old pick-ups	15 old cars	
40 pick-ups	20 cars	1 truck

SUNLIGHT MISSION has 7 households and 3 households own an automobile:

2 new pick-ups	1 new car

Families not owning an automobile use or borrow automobiles from clan or blood relatives, gasoline for the car being a sufficient fee. Hitching free rides with relatives or friends to the local post office or to local stores,

Paul Saufkie's Store or Hale Secakuku's Store, is very common. For transportation to Keams Canyon, Hopi Agency, or to nearby towns, families without automobiles do hire rides. Passengers help pay for the gas, pay a fee per person or both. An elderly man from Shungopavy serves the Second Mesa Hopi villages as an all-purpose transportation service, commuting persons or families to nearby towns at $3 per person one way, hauling water to households at $1 per 55 gallons. Winslow city taxis have been hired to bring out some residents of Second Mesa at $25 one way.

Burros and mules are not used much. Only a few older men still use the burro for transportation to their fields or sheepherds. Horses are used frequently by cattlemen to round up their cattle.

Children at Play

Most older Hopi children play in the entire village, although there are places where the children are not permitted to play such as shrines, kivas, and rooftops. Older boys, 11-13 years of age, play games that involve teams, among them basketball, baseball or donkey rodeos. The girls in this age group visit a great deal with friends and at times play team games with the boys. The 8-11 year olds play games that involve both the boys and girls: hide-and-seek, tag or baseball. The two groups mentioned above are permitted outside of the communities to play go bird and rabbit hunting or walking to the local stores or post office unaccompanied by adults.

The 6-9 year olds stay in the village and play such games as hide-and-seek or games played by their older brothers and sisters. This younger age group is not allowed to go to stores unaccompanied or to participate in donkey rodeos. They are confined to the village limits. The 4-6 year olds play primarily in the home neighborhood and are not allowed in the other sections of the village. Their primary playmates are neighborhood children who are usually clan relatives. The very young or those below 3 years of age stay very near the mother and play only in the yard of the family house.

Recent Developments

Within the last five years there has been a number of major changes in the Second Mesa area. Electricity has been wired into all the three villages, and roads leading to the villages have been paved. Community buildings have been built in the Hopi villages with the aid of the Federal Government's Anti-Poverty Programs, O.E.O. Projects, and Help the Children Federation. A deep-well has been drilled at Shungopavy and a water-tower is due for completion the summer of 1970.

Many young leaders are emerging.

The biggest change is taking place a few miles north of the Second Mesa villages with the construction of the Hopi Cultural Center Complex, composed of a motel, restaurant, arts and crafts studios, and a museum.

EDUCATION

Introduction

Second Mesa Day School, a modern, BIA owned and administered school serving 263 children in grades 1-6, is located about one mile due south from the villages of Mishongnovi and Shipaulovi, one-half mile southeast of Shungopavy village. The school is located on Arizona Highway 264 and the school campus and teacher-residential area cover approximately 25-30 acres enclosed by a five foot high fence (Map 2).

Before the Second Mesa Day School complex was built in 1959, Shungopavy Day School served the village of Shungopavy, and Toreva Day School served the communities of Mishongnovi, Shipaulovi and Sunlight Baptist Mission.

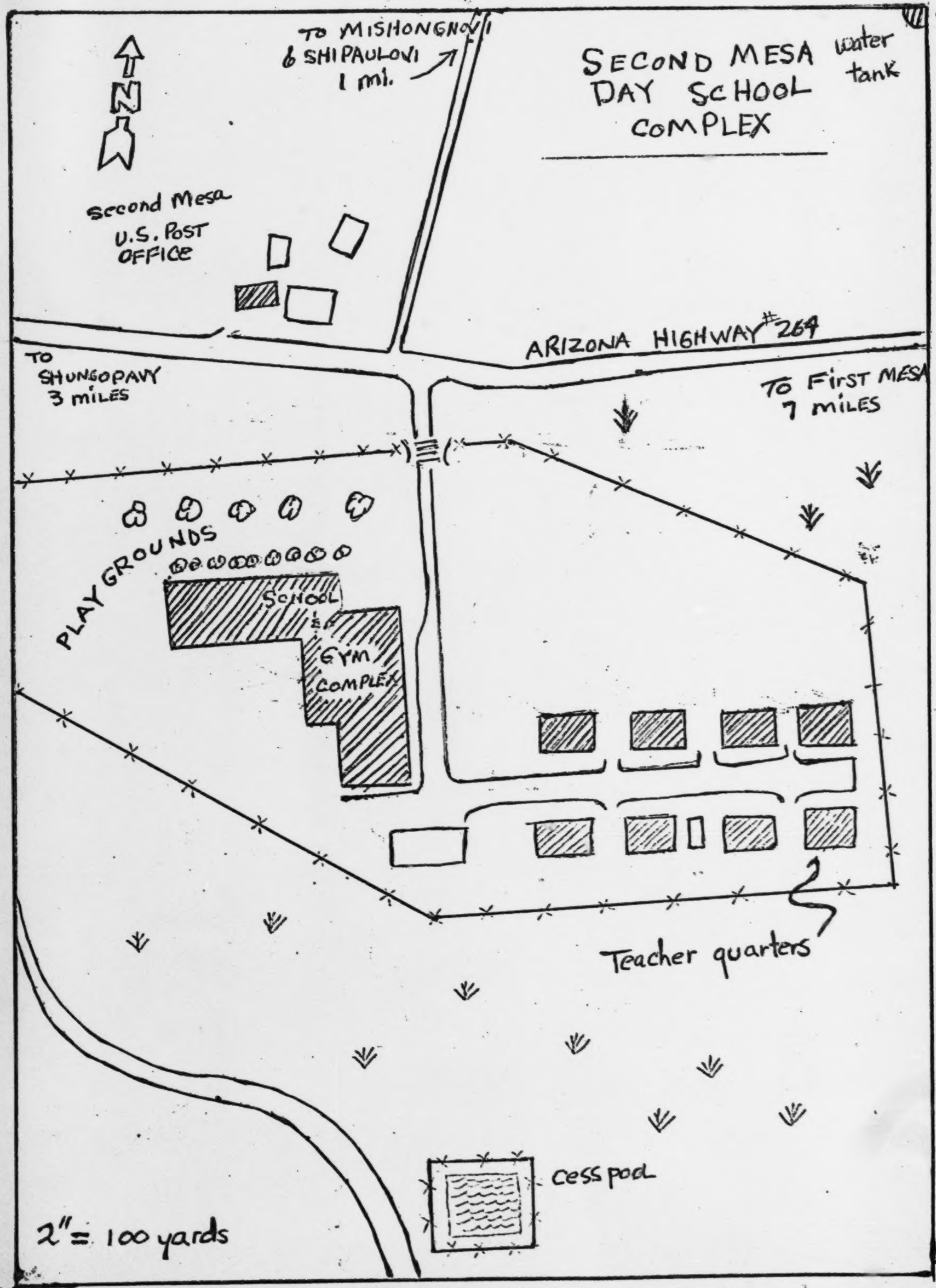
Toreva Day School was built sometime before the nineteen-hundreds and ill-remembered by Hopi elders because of forced schooling, hair-cuts given forcibly, and its use as an Army Post during the time of Hopi hostilities in 1906. Shungopavy Day School was built sometime between 1911 and 1914 about a mile below the village, the two day schools were consolidated in 1959. The traditional religious leaders objected a little to having the present day school built at its present site because of its closeness to certain shrines.

Physical Plant

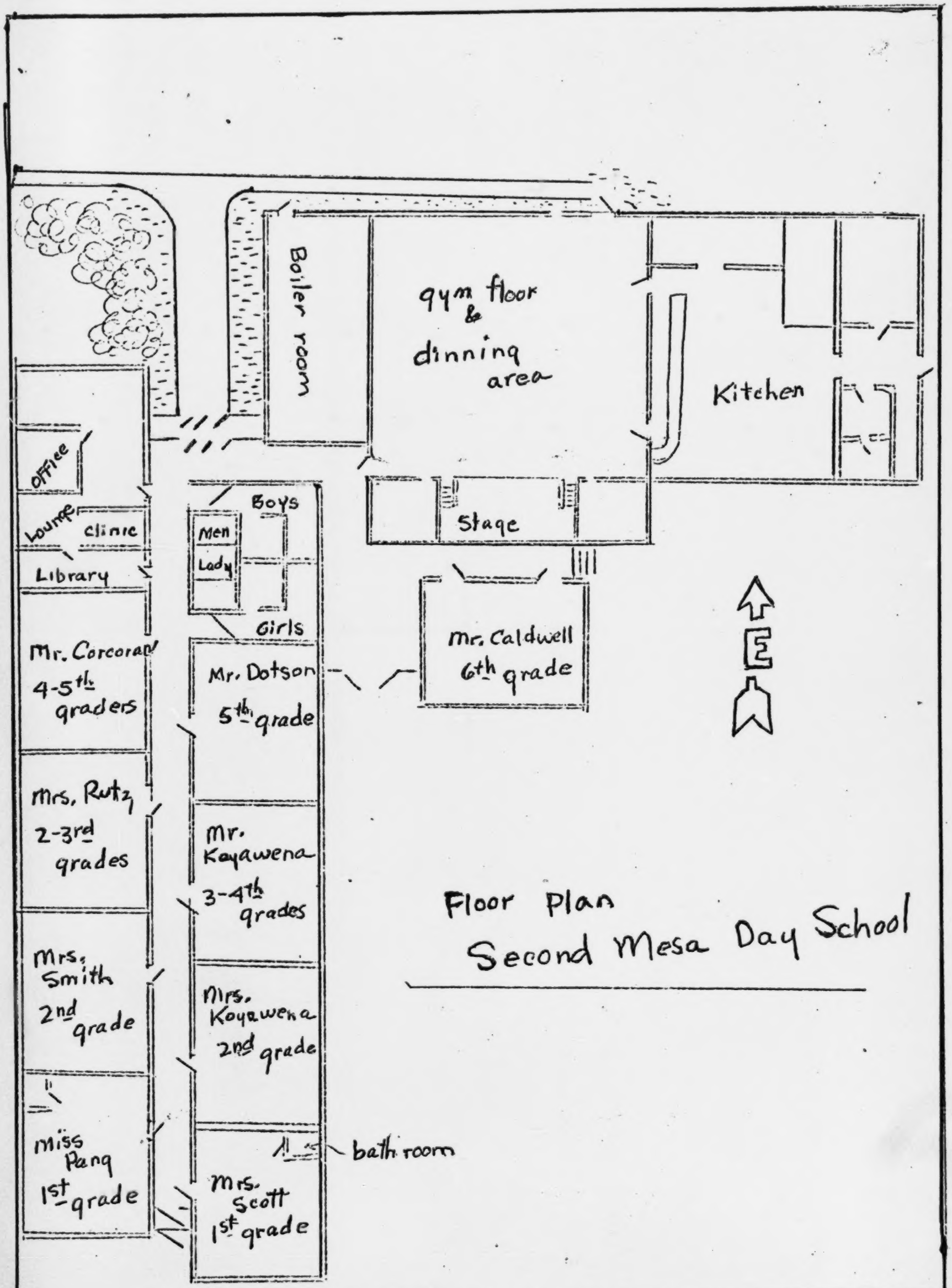
The Second Mesa Day School complex includes a school and administration building, teacher housing, a multipurpose building, heating facilities and a water supply.

School and administration building.--The school and administration building measures 222 feet by 638 feet. Construction on the building started in 1958 and the building became operational in September of 1959. Eight classrooms, a library, teachers' lounge, clinic, principal's office, teachers' restrooms, boys' and girls' restrooms equipped with shower and some utility rooms are in the building (Figure 1). Classrooms are equipped with chalkboards, sinks, teacher-desk, pupils' chair and desk, record players and piano. Two of the classrooms are equipped with toilet facilities. Below is the distribution of the eight classrooms by grades:

Two rooms for First Graders
Two rooms for Second Graders
One room for combination 2nd-3rd Graders
One room for combination 3rd-4th Graders
One room for combination 4th-5th Graders
One room for Fifth Graders
One room for Sixth Graders


N
TO MISHONGNOVI & SHIPAULOVI 1 mi.
SECOND MESA DAY SCHOOL COMPLEX
water tank
Second Mesa U.S. POST OFFICE
ARIZONA HIGHWAY #264
TO SHUNGOPAVY 3 miles
TO First MESA 7 miles
PLAYGROUNDS
SCHOOL
GYM COMPLEX
Teacher quarters
cess pool
2" = 100 yards

Map 2



Floor Plan

Second Mesa Day School

New kindergarten classrooms will soon be added on to the present building. New additional classrooms will also be built and the present playgrounds will be paved.

Classrooms are decorated using cultural and seasonal themes, many of the classrooms using Hopi designs and student works. One Second grade room had a miniature Hopi village model, livestock and crops raised by the Hopis. Teachers with backgrounds in other minority groups use much Hopi cultural material.

The school building includes a small library used primarily to store text material and the library is not equipped to be used by the students as a place for study. There are no chairs or tables. There are sixty-two books on the American Indians, subjects on Indian symbols, Indian Chiefs, stories and educational material. Five books are on Hopis:

A Day with Honau, A Hopi Indian Boy,
Harry C. James

A Day with Poli, A Hopi Indian Girl,
Harry C. James

A Day in Oraibi, A Hopi Indian Village,
Harry C. James

Little Hopi,
Edward Kennard
Charles Loloma, illustrations

Field Mouse Goes on a Warpath
Edward Kennard
Albert Yava, translation to Hopi
Fred Kabotie, illustrations

The authors of the books are non-Indians. Both Harry C. James and Edward Kennard have studied and written on the Hopis. Fred Kabotie and Charles Loloma are both Hopis and Albert Yava is a Hopi-Tewa.

Seven Indian records, Folkway Recording, are in the library. They are songs of the Eskimos, Pawnee, Taos, Zuni, Navaho and the Hopis.

Multi-purpose Building.--A doorway from the school building hall connects the multi-purpose building to the school complex. The MP building is a large construction measuring about 68 feet by 40 feet, designed with a small elevated stage with a movie screen, a gymnasium with a basketball court and used as a dining area equi-ped with tables on wheels that fold up and roll into an adjacent room. The kitchen is a separate unit but connected to the MP building by two doorways and equipped to serve lunches cafeteria style. Equipment in the kitchen are two Fogel deep-freezers in poor condition, automatic potato-peeler, Nutley dish-washing machine, a Salvador manufactured garbage-disposal not in working condition. Butane gas burning equipment are two steam kettles, a Southbend grill, Blodget ovens and a large walk-in refrigerator.

All seem to be in fairly good condition, except for some minor problems such as weak door-springs, etc. The kitchen equipment has been in continuous use and has not been replaced since the school became operational in 1959.

Boiler Rooms.--Two fuel-oil burning furnaces are in the main boiler-room part of the MP building, a smaller furnace heating the hot water for the school showers and the larger furnace providing the central heating for both the school and MP building including the kitchen. An independent butane gas burning hot-water heater is installed in the kitchen unit for the dish-washer and kitchen use. The fuel oil is stored in an 8000 gallon tank buried in the front school yard, the butane gas is stored in two very large exposed tanks in the back of the kitchen.

Water Well and Tank.--Second Mesa school water well and storage tank are located about one-half mile northeast of the school. The water is pumped from a deep well at a capacity of forty gallons per minute. The water tank holds approximately 50,000 gallons.

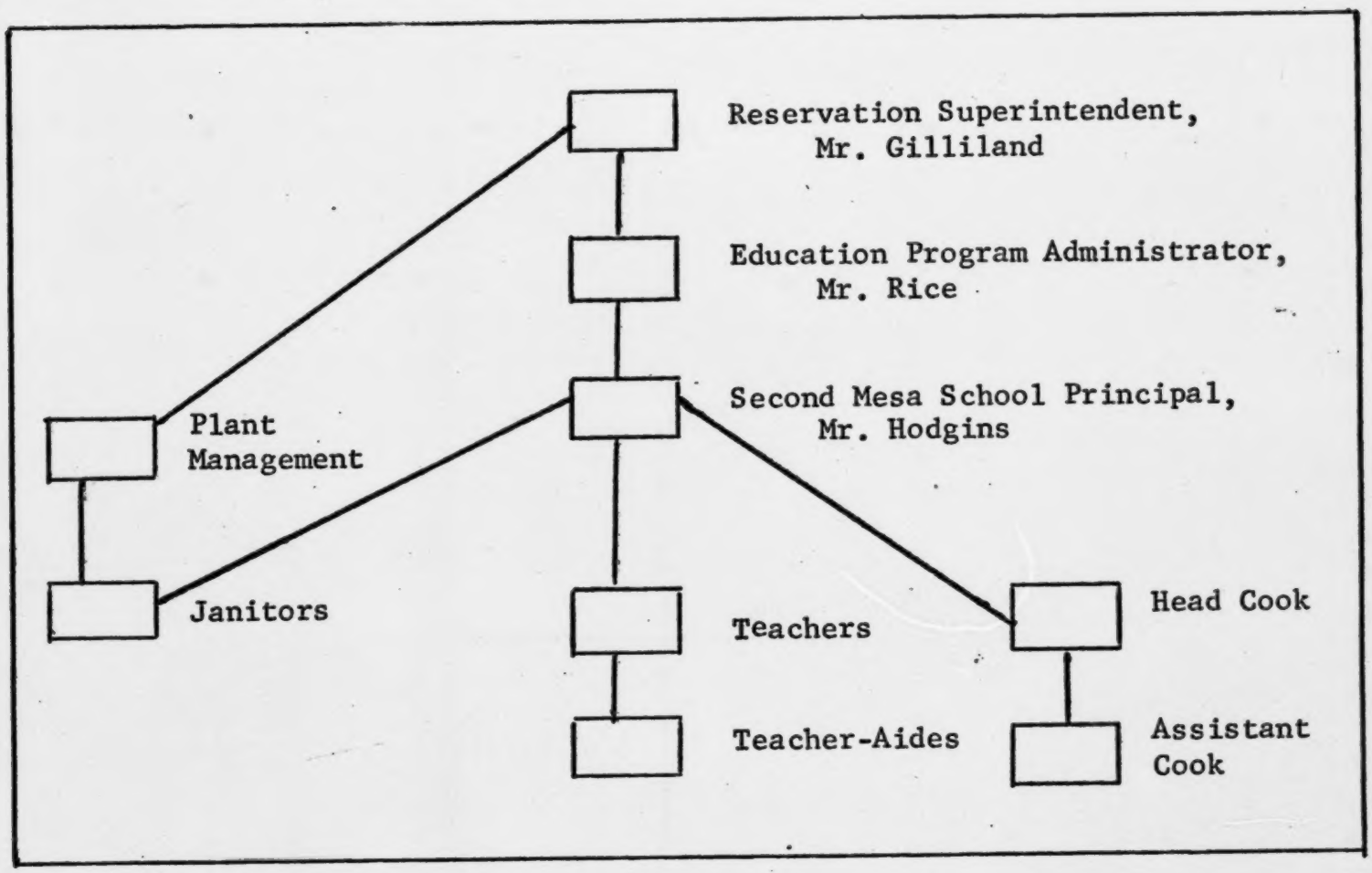
Teacher Housing.--There are eight teacher-home-units (30'8" x 40') arranged on a small street plan. Six of the home-units are two bedroom units and two home-units are three bedroom units, the homes are not furnished but the kitchens are equipped with the following: butane cooking range, hot-water heater, and bathroom facilities. Five hundred fifty-gallon tanks are buried in each of the homes' backyard to store fuel oil used for heating the homes.

Finance and Administration

Second Mesa Day School is financed in its entirety by the Bureau of Indian Affairs. The school does not receive any funds from the State of Arizona, Navajo County nor does the school have any relations with any of the religious denominations. Second Mesa Day School is operated on a budget estimated at $177,000 per year; $22,000 for Common Services and $155,000 for School Services.

The school is administered by the BIA. Figure 2 gives the table of organization of the school and its relations to the other governmental departments on the Hopi reservation:

Figure 2. School Organization in Relation to Other Governmental Departments on the Hopi Reservation



School Staff

A principal and nine teachers are employed at the school. All of the nine teachers hold degrees in elementary education. Three of the elementary teachers are Hopis, two from Shipaulovi and the third from Third Mesa. Three of the teachers are Anglo-Americans, two are American-Negro and one American-Oriental. Mr. Robert Caldwell, an American-Anglo, can understand and talk conversational Hopi and is a frequent spectator at Hopi activities. Listed below are the names of the teachers and the grades they teach:

Miss Margaret Pang	First Grade
Mrs. Gussie Scott	First Grade
Mrs. Ulla Koyawena	Second Grade
Mrs. Bernita Smith	Second Grade
Mrs. Patty Rutz	Second and Third Grades
Mr. Walter Koyawen	Third and Fourth Grades
Mr. Harvey Corcoran	Fourth and Fifth Grades
Mr. Theotis Dotson	Fifth Grade
Mr. Robert Caldwell	Sixth Grade

In addition to the principal and regular teachers, eleven Hopis are employed by the Bureau of Indian Affairs to work at the school. Six of the employees are teacher-aides, three from Shungopavy, two from Mishongnovi and one from Shipaulovi. All are graduates from high school and must speak Hopi. They are trained on the job, learning teaching skills in mathematics, reading, scoring test papers and assist in supervision of classroom and playground activities, typing and mimeographing school material. There are, in addition, two female cooks, one Hopi and the other an Apache married to a Hopi, three maintenance men who act as janitors, gardeners and bus drivers.

Two Hopi coeds, enrolled at Arizona State University are working and studying as teachers specializing in slow learners or psychologically disturbed students. The two coeds are from the village of Shungopavy and working towards a Bachelor of Science Degree in Elementary Education.

Three other Hopis working at the school are paid by the Office of Economic Opportunity (O.E.O.) Projects under the Tribal Council, a trainee in janitorial work, a National Youth Corps worker and a Parent Coordinator working with the Head Start Project.

Students

In the school year 1969-70, two-hundred and sixty-three students are enrolled at the school, boys and girls evenly divided. Following is the breakdown of the students per grade:

First Graders	46
Second Graders	66
Third Graders	41
Fourth Graders	38
Fifth Graders	41
Sixth Graders	31
Total Students	263

Buses bring the pupils from their villages daily to the school complex. The school is assigned two buses each with the capacity to seat 48 passengers, and one pick-up. The students are all transported to the school by 8:30 a.m. and transportation back to the villages start at 2:45 p.m., first and second graders leaving school earliest. By 3:30 all the students are back in the villages.

No student government exists but a number of student organizations do. One organization is the Student Activity Association. This organization sponsors a weekly movie in the school's multi-purpose building, charging an admission of twenty-five cents for adults and a dime for school children. The organization also sells popcorn, pop and candy. The money from the movie and concession is used to buy sports equipment and Christmas gifts for all the students. Members of the organization are Fifth and Sixth Graders with elected officers:

President, Vice-President, Treasurer, and a Secretary. The school has boys and girls basketball teams that play other Hopi Day Schools. There is a Boy Scout Troop that is sponsored by Sunlight Mission.

Curriculum

Curriculum material guides used by the school are the Bureau of Indian Affairs Curriculum Guide and the State of Arizona Course of Study. The Bureau of Indian Affairs Curriculum Guide is geared to the general Indian student population attending BIA schools under the jurisdiction of the Phoenix Area Office (14 different tribes). The Arizona Course of Study is similar to the Indian Affairs Guide and geared to the state's bilingual students (Indian and Spanish-speaking Mexicans). Arizona-adopted textbooks are used by the school. Subjects required in the manuals are Language Arts (reading, spelling and writing), Science and Health, Mathematics, Social Studies, Music, Creative Arts and Physical Education. Texts used are:

Row, Peterson Basic Reading Series,
Mabel O'Donnell

Scott, Foresman Basic Reading Series,
William S. Gray, Marion Monroe,
A. Sterl Artley, Mary Hill Arbuthnot

Ginn Basic Reading Series,
David H. Russell, Gretchen Wulfing
Odille Ousley and Doris Gates

Sounds and Sense in Spelling,
Harcourt, Brace and World, Inc.,
Richard Madden, Carl Thorsten
and Betty Yarborough

Language for Daily Use
Harcourt, Brace and World, Inc.
Mildred A. Dawson, M. Ardell Ehuell

The above-mentioned books are used in the Language Arts. Reading and subject material--city-living, famous Americans, American Frontier days--in the reading series are oriented to the student with Anglo-American background and not to American Indians. In the reading series two short stories were about Indians, the Seven Dancing Stars, a romanticized story about some young Indians who became stars, and Blue Cornflower, a story on Pueblo life based on some facts. One teacher commented that special oral lessons should be taught in Language Arts because of the pupils' weakness in using verbs and mispronouncement of short vowels.

Two books used in Science and Health classes are Health for All, Scott, Foresman and Company, W. W. Bauer, M.D., Elizabeth Montgomery, and

Science is Adventuring, Scott, Foresman and Company, Glen Blough, J. Stanley Marshall, James Pauley and W. L.Beauchamp. Sex education is taught by the teachers in the sixth grades.

Several Hopi teachers have given up textbooks in their Social Studies because the difficulty in communicating the subject matter to the students, getting most of the text material from the library and other sources.

The sixth grade uses Beyond the Americas, Scott, Foresman and Company, Paul Hanna, Clyde Kuhn, Robert Lively, but the teacher finds the book too detailed and difficult for the students to understand. Concerning music, Creative Arts and Physical Education text materials, we have no information.

New Educational Programs

Follow-Through-Program.--Second Mesa Day School is participating in a special project, Follow-Through-Program, sponsored by the University of Kansas Human Development Department and under the directorship of Mrs. Velma Shing, a Hopi from Third Mesa. Participating in the project are First and Second Grades numbering 112 students. Four certified BIA teachers, Mrs. Scott, Miss Pang, Mrs. Koyawena and Mrs. Smith, who are on the school's teaching staff, and four teacher-aides employed by the BIA are in the project. In addition to the BIA teaching staff, eight parent-aides are employed by the project for six-week periods plus one-week voluntary training at $1.65 per hour. Teaching technique of the project is geared to individualized teaching to the student's pace of learning and is based on a behavior-modification system of rewarding desired behavior with tokens which are exchanged for favorite play activities by the students at the end of each thirty-minute intensive instructional and study period. For every four or five students there is a teacher, teacher-aide or parent-aide to supervise or help the student with study or play activity. Curriculum and text material is programmed and furnished by the University of Kansas. Following are programmed texts used by the project:

Sullivan's Programmed Reading,
Webster-Division-McGraw-Hill Book Co.

Elementary School Mathematics,
Addison-Wesley Publishing Co.
Robert E. Eicholz

Handwriting,
Lyons and Carnahan
B. F. Skinner, S. A. Khakower

At School,
Scott, Foresman and Co.
P. R. Hanna, G. A. Hoyt

Let's Talk and Write,
Harcourt, Brace and World

Sound and Sense in Spelling,
Harcourt, Brace and World
R. Madden, T. H. Carl, B. Yarborough

None of the course material in the project is related to Hopi life. However, some of the teachers do teach things that are Hopi during Social Studies. One second grade class usually has a Hopi period when students do Hopi dances.

Head Start.--Second Mesa Head Start for pre-schoolers is in the same project as the Follow-Through-Program at Second Mesa Day School. The Head Start is located in the buildings of former Toreva Day School at the foot of Mishongnovi and Shipaulovi villages. Participating in the program are 46 pre-schoolers, three teachers and five parent-aides. O.E.O. funds finance the teachers, bus driver, cook and the parent-coordinator; the project furnishes the text material and finances the parent-aides. To qualify as a teacher one must have a high school diploma and have a minimum of sixty college credits. The teachers at the school are Mrs. Marcella Talayumptewa, Sunlight Mission; Mrs. Bertha Nuvamsa, Shungopavy; and Mrs. Abigail Pawytewa, Walpi village. The primary purpose of the Head Start program is to adequately introduce the pre-schoolers to reading, writing and simple mathematics before they enter the first grade at the day school. Teaching technique again is geared to the pre-schooler's learning pace and token-reward system used as in the case at the Day School. Tokens are exchanged for favorite activities at the end of fifteen minutes of intensive study. Texts used are:

Sullivan's Programmed Reading,
Webster Division-McGraw-Hill Book Co.

Basic Elementary School Mathematics
Addison-Wesley Publishing Co.

Handwriting,
Lyons and Carnahan

Adult Education.--Tuesday and Thursday nights the Second Mesa Day School, in conjunction with the Arizona Public School System, conducts adult classes at the school. The adult class is financed by the Arizona Public School System on a budget of $250,000 for the Hopi Reservation and is under the directorship of Mr. L. F. Elridge, principal of the Keams Canyon Public School. Classes are taught by a teaching team consisting of the following: Miss Shields, Miss Cassidy, Mr. Bajorques and Mrs. Sekaquaptewa. All are certified Arizona Public School teachers with Bachelor of Science Degrees in Secondary Education.

The General Education Development Program is set up for the adults who have not completed high school. Each adult is given an analytical test to determine the grade level at which to start. Upon completion of the required high school courses the finishing student is tested in order to receive a General Equivalency Diploma from Northern Arizona University, Flagstaff, Arizona.

A number of varied texts are used in the classes.

There are approximately twenty-nine adults attending the classes. Eighteen are from the Second Mesa Area, ranging in age between 25 and 35 years.

School and Community

There are a number of school activities designed to draw parents to the school. These include entertainment programs, student classroom demonstrations, and sports. Assembly programs are given in which the students demonstrate their classroom learning and sports. These are designed to involve the parents to support the students. And lastly, there are the commencement exercises providing an opportunity for both the student and parent to get acquainted with the practices of graduation. The school has an open house policy for parents to come and observe classes any day without appointment. Teachers make visits to student homes to discuss student abilities and problems. The two policies have been considered a failure by the teachers due largely to a language barrier.

The school is supporting several activities to gain community support. The most successful is the Follow-Through-Program under the sponsorship of the University of Kansas. Another successful program has been the hiring of teacher-aides all of whom are Hopis, and having two Hopi college students helping the students.

The school does not have a school paper and any information that is to be relayed to the parents is done through mimeographed leaflets that are given to the students to take home.

School and Community Calendar.--Second Mesa Day School is in session for 180 days, starting in late August or early September and ending in May of the following year. Because the Second Mesa Day School is operated by the Federal Government the school is dismissed on the following government holidays: Labor Day, Veterans Day, Thanksgiving Day and one day after, Christmas (two weeks), New Year's Day, Washington's Birthday.

The school does not dismiss for Hopi Ceremonies, but students who are participating in ceremonies are excused from classes if this is requested by the parents. If no request is made the student is marked absent. Students are not excused for harvesting, sheep-herding, or other occupational activities. The three Hopi communities have adapted their ceremonial calendar to the government calendar so that most ceremonies are now performed during weekends, thus enabling the students as well as workers employed by the BIA to participate. There is a common understanding between the school and one aspect of the ceremonies. For any student who is participating in a Hopi Ceremony and required not to eat salt nor fats as part of the ceremony, the school provides a special menu leaving out the salt and fats.

School Boards.--During the time of this study, no school boards existed on the Hopi Reservation. The Hopi Tribal Council established the Hopi Education Committee just prior to 1950, and this Council for years helped to select Hopi students for Tribal and BIA scholarship awards. Recently this Committee was reorganized under the chairmanship of a young Hopi, Mr. Leroy Shing from Bacavi, Third Mesa. Goals of the Committee are to establish local school boards that will work with both the Arizona Public Schools and the BIA operated day schools; get jurisdiction of BIA operated dormitories in the reservation border towns of Holbrook, Winslow, and Flagstaff so Hopi students can attend schools in these towns and stay in the dorms along with the Navajo students. The

Education Committee will also act in an advisory capacity to high school and college students seeking financial and psychological aid. Another recently formed committee is the Curriculum Development Committee. The committee will work with students, parents and teachers; will test curriculum and will act in an advisory capacity to the school principals.

Parent Teachers Association.-- There is a local PTA working with the Second Mesa Day School. The President of the association is Alonso Quahevema, a resident of Shipaulovi working with Employment Assistance in Keams Canyon. One of the main activities of the Second Mesa Day School Parent Teachers Association is an annual banquet given in honor of the sixth grade graduates. The banquet is supported through fund-raising projects, food sales and bingo. Issues and projects the PTA will be investigating under the newly-elected President are: effects of alcoholism of parents on students' school activities and work; children with emotional problems; class observations by the parents; and cruel treatment of students by the teachers.

During the Christmas vacation of 1969, college and high school students home for Christmas conducted an Education Conference in the buildings of the Second Mesa Day School. Two issues were discussed by the students and parents; student involvement in drugs and alcoholic beverages in off-Hopi-Reservation schools. Since that conference of students and parents, there has been a sharp rise in interest about school situations. A PTA concerned with off-Hopi-Reservation boarding schools has since been formed and has already made two trips, one to Phoenix Indian School and another to Sherman Institute in Riverside, California, to listen to the grievences of the Hopi students at that school. The Hopi students from both schools have reciprocated by making a trip to the Hopi Reservation to meet with the parents.